Thomas Goad

THE FRIERS CHRONICLE:

OR,

THE TRVE LEGEND OF PRIESTS AND MONKES LIVES.

Sua cuique, mihi mea.

LONDON,
Printed for *Iohn Budge*: and are to be sold at his Shop in *Pauls* Churchyard, at the Signe of the *Greene Dragon*. 1623.

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TUm puppe è media magno clamore Sacerdos:
Parcite pollutis contingere vincula palmis,
Et procul hinc moneo, procul hinc quæcunq; prophanæ
Ferte gradus, nec vos casto miscete labori,
Dum satis est mouisse deæ: quod si qua pudica
Mente valet, si qua illa sibi si sibi corporis adstat,
Constat, vel sola subeat pia munera dextra.

Silius Italic. lib. 17. Bell. Punicum.

TO

Engr.

868482

TO

THE RIGHT HONORABLE THE *Counteſſe of* DEVONSHIRE,

with all her other well-deſeruing

VERTVES.

Right Honorable,

ALthough ſuch Ladies as your ſelfe, are either compared to rich Caskets, containing within thē more richer Iewels, or reſembled to precious Diamonds, made the more glorious by

enameling, and the cunning of the workman: yet, I proteſt, beeing an eye-witneſſe of your conſtant reſort vnto wiſedomes Feaſt; and apprehenſiue, that you loue Religion meerely for Gods loue: that alone hath incited mee to ſelect you the Patroneſſe of this Diſcourſe, whereby, I make no doubt, you ſhall not onely runne with *Zacheus* to the top of a Figge-tree to behold IESVS: but bee glad in your very ſoule, that your foot-ſteps are fixed in the way of ſaluation, and that you are now going on in the path, that will conduct you to new Ieruſalem.

The Worke it ſelfe is the Diſcouery of the vnſwept corners of Popiſh Monaſteries: The Inſtrument wherewith it is done, though it bee not the Prophets Lanterne and Candle to ſearch the great Citie: yet it is the opening of a Booke, wherein you may reade ſuch loathſome particulars againſt Papiſtry, that in your friends behalfe, you will doe, as wee were wont to doe in *England*, euen ſpit at the naming of the Diuell: and in your owne, lift vp your

your hands to Heauen with thanksgiuing, that God hath bleſſed you with a better knowledge.

The Author, is I confeſſe, no Diuine, but a penitent ſinner, and one that would faine ſtriue to be a doore-keeper in the Houſe of GOD, who hath taken this mercy vpon him, to welcome him home with better acates, then to feed with the Hogges at the troughs: My name you ſhall ſure finde at the laſt, which if it carry an vnpleaſant accent, oh bee thus honourable, to admit of one good qualitie, as the mirrour of his time Sir *Philip Sidney* was wont to ſay. For a great many haue none, and no man hath all.

Your Honors humbly deuoted,

 T. G.

THE FRIERS CHRONICLE:

OR,

THE TRVE LEGEND OF PRIESTS AND MONKES LIVES.

I Make no queſtion, but that true and wel written Diſcourſe of the *Anatomie of the Engliſh Nunnery at* Lisbone *in* Portugall, hath not onely had a gracious acceptation with you, but vvrought vpon your iudgements and vnderſtanding, as farre as the abhorring their impieties, and lamenting the ſeduction of ſilly Ignorants, vvho, I dare affirme, being brought out into the ſunnie ſplendour of Truth and Diſcouerie, would either vvonder, where and how they haue been ſo long detained in darkneſſe, or make ſport at ſuch ridiculous

diculous abſurdities, as they haue beene befooled withall.

But becauſe there remaines much more to be ſpoken out of other Relations, and vndeniable Verity, to make the pride of *Babel* loathſome to true *Chriſtian* ſoules, and the impieties of that Man of ſinne abhorred of all iudicious and vnderſtanding men: I haue heere vnder-taken further ſearches for the good of all true-hearted Proteſtants indeed. And although I haue no ſuch portion allotted, as with the Prophets Lanterne and Candle to ſearch the vnſwept corners of *Ieruſalem*; or with Chriſts rodde of cords to whip the buyers and ſellers out of the Temple: yet I hope I ſhall haue ſtrength enough to wraſtle downe the Strumpet, and lay her flat on her back to the hiſſing of the paſſengers.

For all the painting of *Iezabel*, and adorning of her head to ſeeme more maieſticall to *Iehu*: ſhe was yet at the laſt thrown out of the window, and daſhed againſt the ground: ſo ſhall *Babylon* that great Citie be ſerued, in the end ſhee ſhall be ſet on fire, and the Merchants of the earth ſhall howle at her deſolation, amazed afarre off at her falling to rubbiſh, and beholding her ſmoake to aſcend, like the ſmoake of a furnace: vvherein that you may ſee the reaſon of Gods indignation, and whereby you may intertaine certaine motiues for your owne conuerſion, or eſtabliſhment; I haue heere taken vpon me to diſcouer, how the *Popiſh* Clergie left and forſooke the

pure

pure waters of *Siloa*, to drinke the puddled ſtreames of Traditions and filthineſſe, ſcorned to quench their thirſt, and buy milke and food without money, but would needs vvith *Simon Magus* pay deare for ſpirituall gifts: and in a word, denied to come to wiſedomes Feaſt, becauſe they would runne a whoring after their owne inuentions, and feed their ſenſuall carkaſes with the banquet and acates of their owne deſires, and deuiſing.

At firſt I determined no method, or diuiſion, ſuppoſing that the ſpredding of inſtances & examples would haue afforded ſufficient contentment to the Reader for the ſubiect in hand, which is the detection of ſundry foule abuſes in Popery, or if you will, in the liues of Prieſts and Friers: but finding the ſtreame to come downe with a maine current, and that the ſtopping or damming it vp too cloſe, would ouer-flow the fields, and ſpoile much good ground. I thought it better to cut out certaine riuolets, and paſſages, wherein the Riuer might runne betweene bounded Bankes, and ſo the lookers on receiue both pleaſure and profit in the handſome keeping their channels. For which purpoſe if you runne about the ſtreame, you ſhall finde out certaine deceitfull Nookes, Holes, Creekes, and dangerous Flats or Shelues. Firſt, of lying Miracles. Secondly, coozening Deuices. Thirdly, Whoredome. Fourthly, Epicuriſme. Fiftly, Theſts and Robberies. Sixtly, Murthers. Seuenthly, Blaſphemies. Eighthly, groſſe Ignorance. Ninthly, Beaſtlines. Tenthly, Fooleries & Abſurdities. Eleuenthly, Impieties: and 12. Simony. Of all which in order, or as orderly as I can, not that I place

them in their ſeates of precedencie, or tye them to any coherence of depending one vpon another; but to ſhew you with what palpable groſeneſſe they proceeded to ouerthrow True Religion, and iuſtified themſelues in the world, to countenance their wickedneſſe, though they were neuer ſo foule delinquents.

I leaue to diſpute of their Doctrines, Schoole-queſtions, fundamentall Controuerſies, Church-Ceremonies, the *Popes* Supremacie, and many other tedious diſceptations, which haue clogged vs with heauy burthens, and filled Libraries with thouſands of Volumes, and onely at this time with *Elias* gather vp my cloathes for a curſorie iourney, and take my ſtaffe in my hand, to goe the more ſpeedier forward, and as I confeſſe, I muſt paſſe ouer much ground vnſeene, and vnmarked: So I beſeech you (gentle Reader) cenſure mee in the ſame manner, and excuſe my not fully ſatisfying of you, by reaſon of the haſtineſſe of my iourney, and the ſmall time I allot my ſelfe for the diſpatch of my buſineſſe: onely herein I dare be confident, there is not a ſtep I make, but I haue warrant for my footing; nor Story I relate, but is extracted out of the bookes of their owne *Magazines*, and Authoritie of their former Writers. And ſo I conclude this Preface with the Poet:

Martial. l. 13. Epigram.

Qui legis Oedipodem, caligantemq; Thieſtem,
Calchidas & Scyllas, quid niſi monſtra legis?
Quid te vana iuuant miſeræ ludibria Chartæ?
Hoc lege, quod poſsis dicere iure, meum eſt.

1. Lying Miracles.

Concerning their Miracles: If euer *Iris* was *Thaumantis*

tis Filia, the Daughter of Wonder: I will bee bold to ſay, hee that writ their Golden Legend, was the father of Lyes; but becauſe there are ſo many bookes, and ſo many Diſcoueries concerning their ridiculous Stories; inſomuch that the Papiſts themſelues haue been aſhamed of ſuch palpable groſeneſſe, and ridiculous abſurditie, I will inſiſt the leſſer on this point, and ſo leaue you to the liues of their Saints, *Coſterus*, Doctor *Sheldon*, the Story of Saint *Patrick*: the old Chronicle of *Clayton*, and many other Authors: yet ſome Collections will not be amiſſe; and ſo you ſhall haue theſe few at this time.

Dionyſius Areopagita afterward canonized, tooke vp his head, when it was ſtrooke off, and carried it two mile in his hand: hee is recorded for a bleſſed Martyr, and many miracles done by him.

Saint *Dunſtane* playing the Goldſmith, as he was at worke, took the Diuel by the Noſe with a paire of Pincers, and made him roare out-right.

Saint *Bernard* turned Oken Leaues, into Loaues, by changing the Letter, and was wafted ouer the Sea vpon a ſtone.

One hundred and fifty of *Joſeph* of *Arimatheas* company ſailed ouer a paſſage vpon his ſonnes Shirt; as Frier *Herneus* did vpon his Mantle: and Saint *Francis*, between *Naples* and *Meſsina* vpon a Cloake, hauing no money to pay the Ferry-boat.

Saint *Nicholas* faſted Wedneſdayes and Fridayes, when hee was an infant in the Cradle, and would not ſucke.

Saint *Chriſtopher* pitched his Staffe into the ground,

and it budded: at the ſight whereof, 8000. Pagans became Chriſtians.

Biſhop *Trian* hauing kill'd his Cow and his Calfe to entertaine Saint *Patrick*, was ſo pleaſing to the Holy Man, that he reſtored them againe, and ſo they were found the next day feeding in the Meddow.

A certaine Thiefe hauing ſtolne a ſheepe from a poore man, which he not onely denied, but threatned his Accuſer for ſlandering him, was made to confeſſe the theft: For *S. Patrick* pittying the other, cauſed the ſheepe to bleat in the Theeues belly.

Saint *Briuius* being but a Boy, ſaw the Diuel behinde the Altar, writing the peoples faults in Parchment, and when by reaſon of the multitude of ſinnes committed, he wanted Parchment, hee ſtretcht it out with his teeth, till pulling too hard, he knockt his head againſt the wall: Which when Saint *Martin* perceiued, hee came to him, and made him blot out whatſoeuer hee had written.

The Kings Daughter of *Silena* loued Saint *George* ſo well, that for his ſake ſhee caſt her Girdle about the Dragons necke, and led him about like a Spaniell: but afterward ſhe broke looſe, and Saint *George* was compelled to kill her.

Saint *George* beeing caſt into a Caldron of boiling Lead, by making the ſigne of the Croſſe, eſcaped vn. hurt, &c.

Saint *Criſpina* ſpake when her tongue was cut out.

Saint *Margaret* was deuoured of a Dragon, and ſwallowed vp, but remembring her ſelfe, ſhe made the ſigne of the Croſſe, and the Dragon burſt in pieces, and ſo ſhe was deliuered.

Two

Two Nunnes ſate talking from Chriſtmas Eue to Midſommer, with a child ſitting on a Cuſhion betweene them, in a corner of the Cloiſter, till a Shepheard comming by, ſaw the child, and told the Abbeſſe, who had ſearched long for theſe Siſters: but at laſt finding them, ſhe asked for the child: they denied they ſaw any: but that they were talking of the Natiuitie of Chriſt. Then the Lady told them how long they had ſate, when they verily thought it had been but one day, which was Chriſtmas.

A Taper on Saint *Xauiers* tombe burnt full three weekes day and night without conſuming: For at firſt it was but a cubit long, and ſo continued all the while.

Saint *Katherine* ouercame fifty Philoſophers, and conuerted the Empreſſe and the Generall of the Emperours Armie: yea, ſhe broke a wheele with her prayers, that with turning kill'd foure hundred Pagans: infinit impoſsibilities are written of her.

Bernacus yoaked Harts together; and tamed many Monſters.

Saint *Brandon* ſailed into Paradiſe, and brought the bleſſed tidings of the ioyes thereof.

A Crucifix of Wood re-ſaluted *Burtiſmen* a Monke of *Durrham*.

The bleſſed *Virgins* houſe was tranſported ouer the Seas: firſt, into *Dalmatia*, then, into *Italy*, and laſt of all to *Loretto*.

Theſe are the lying Miracles of Popiſh Prelates, which I haue recited, becauſe they are not common, nor, as I take it, incerted in their *Legend*, but alledged by ſubſtantiall Authors, to countenance the Religion:

but for these, and the whole *Catalogue* of the rest in their notorious fables, you shall finde, that one of the grieuances of *Germany*, when the Emperour condiscended to the reformation of Religion, was, that the Friers seduced them with lyes, and wrought vpon the weakenesse of ignorant men, and superstitious women.

Coozening deuices.

Concerning coozening deuices; Are not yet men liuing, that can remember the knauerie of Priests to make the Roodes and Images of the Churches in *England* in the dayes of Queene *Mary*, to goggle with their eyes, and shake their hands: yea, with Wiers to bend the whole body, and many times to speake as they doe in Puppet playes, and all to get money, and deceiue the ignorant people?

Was not a Priest punished in the latter end of *Henry* the 8. for pricking his finger, and be-bleeding the *Corporas*, making the people beleeue the Host had done it, & that there was a very child seen in the singing cake?

Were not all our tales of *Fairies, Goblins, Robin good-fellow, walking Spirits*, the knaueries of *Friers* and *Priests*, who for belly-cheere, and wanton Wenches, came to houses by night, and swept the roomes, yea, gossiped with the crafty lasciuious housewiues?

Is not the tale of Saint *Bernard* worth the reciting, that comming into a Church to performe his deuotion, perceiued how knauishly the Priests had dealt with the Image of our *Lady*, to bid him good morrow, *Bernard*? whereupon to exprobrate their folly, and craftie conueyance, hee answered the Image in this sporting manner; Peace, *Madam*, it is not lawfull for women to speake in the Church.

At *Strasborough* a certaine ſuperſtitious old Woman reſorted much to our *Lady* with ſufficient offertories: which when the Prieſts perceiued, to countenance her Deuotion, they cauſed the child to ſpeake & thanke her in our *Ladies* armes, which made the woman looke ſtrangely, and ſpeake ſome-what angerly. For ſhee preſently replyed: Peace yong Gentleman, I haue nothing to doe with you, let mee heare what my good *Lady* your Mother ſayes.

A Taylor of *Florence*, worſhipping Saint *Iohn* in the Church of Saint *Michael Barteldi*, kneeling downe, beganne in this manner, O glorious and bleſſed Saint *Iohn*, tell me, I pray thee, whether my Wife haue played falſe, and what ſhall become of my ſonne. Which the Prieſts and Clarke hearing, lying in wait for ſuch purpoſes, either to make ſport, or to raiſe a further profit, made Saint *Iohn* thus reply: My deare ſonne, goe in peace, and to morrow thou ſhalt receiue an anſwere. The Taylor, I hope, miſt not his houre, nor forgot his offertorie: ſo he made his Petition, & the Image anſwered: Thy Wife hath made thee Cuckold, and thy ſon ſhall be hang'd. At which the fellow was ſo amazed, that he went home enraged, and wanted little of deſperately making away himſelfe through the villany of the Prieſts. This tale did *Piero de Coſmo de medici*, relate himſelfe to diuers of his gueſts.

A Prieſt of *Louaine*, called *Anthony*, hauing ſolemnly inuited ſome merry companions to dinner, knew not yet which way to intertaine them: For he had neither meat nor money: at laſt ſtepping into a neighbours houſe, where he was very frequent, and finding the ſeruant

uant abſent, he took the pot from the fire, and carried it home vnder his gowne. Thus he not only ſupplyed his wants, but powring out the meat into ſome other diſh, ſent the pot handſomely made cleane, as a pawne to the owner, and borrowed money of it, hauing a Bill of ſale for the receit. The good man in the meane while chafing and fretting for the loſſe of his dinner, and theft of his pot, knew not what to ſay, till the Maid aſſured him, there was none there but Sir *Anthony*: hee againe loth to accuſe ſo reuerent a man, and indeed affraid of the danger, was more vexed then before, till the ſeruant looking on the pawne, told him, it was his owne pot: then out of all patience he accuſed the Prieſt before a Magiſtrate; but when Sir *Anthony* ſhewed the Bill of ſale, it was turnd to a merriment, and ſo the theft was ſhuffled ouer.

The *Iacobines* of *Berne*, and *Franciſcans* of *Orleance* got moſt of their wealth by walking Spirits, and reſorting by night to houſes, as if *Robin good-fellow* had done the drudgerie to eaſe the ſeruants of their labour.

Frier *Reynald* of *Siena*, louing a mans Wife, and ſo reſorting to the houſe, was ouer-taken on a ſudden with the vnlookt for comming home of her Husband, and had ſcarce time to leape out of the bed, and carry his cloathes in his hand; the man knocking ſtill, and the Wife making no great haſte, ſome hurly-burly aroſe: where-vpon, the woman layes the child in the Friers place, and lets in her Husband, who angerly demanded, why ſhe tarried ſo long? Oh, replyed ſhee, ſpeaking ſo lowd, the Frier might heare her, our ſonne had

had like to haue periſhed through a fit of the Collicke, ſo that I was fayne to ſend for Frier *Reynald* to pray for him, who bade me keepe him warme in the bed, and is himſelfe with his Sexton at his deuotion in the Loft. With that, the Frier and his Companion came downe with a booke in his hand; and after ſolemne courtſey made, told the good man, the child had certain Worms in his Maw, and therefore hee muſt make a *Statua* of Wax of his bigneſſe, and preſent it to Saint *Ambroſe*.

The Curat of *Ouziane*, neere to *Amboiſe*, hauing long had the pleaſure of his Hoſteſſe, and bred a great deale of iealouſie in her Husband, thought by a crafty tricke to remoue that humour, pretending to be gelt: whereupon hee agrees with one *Peter de Serpens*, borne at *Villantroies* in *Berry*, for foure crownes to ſport with him, and conceale the matter. Which when the Hoſt vnderſtood, hee promiſeth him twice as much to performe the thing indeed. The Surgeon taking pitie of the man, and deſpighted at the Friers knauerie, bound him hand and foote, and while he looked the company ſhould make Interceſſion for him, and ſo leaue him to his former libertie, the other whipt off his Stones: telling him plainely, his profeſſion was no dallying profeſsion: and ſo the Hoſt ſeemed quieted, as being thus reuenged.

A woman in *Orleans* being in loue with a yong Scholler, who yet was not acquainted with her,

knew no better way to discouer her affection, then by her Frier Confessor, desiring him to giue him good counsell, not to tempt her, nor sollicit her any more, especially not to come ouer the wall into her Orchard as he promised. The Frier ouer-taken with her simplicitie, aduised the yong man for the best, and to diuert his loue from her. The yong man againe knowing there was no such matter, and yet apprehensiue of a womans wit, admitted of his good instruction, but instructed himselfe how he now might enioy a Sweet-heart: but when the Frier vnderstood how he had been made a Bawd and Pandar for the businesse, hee thought to beat out one nayle with another, and so very knauishly threatned the discouerie, if hee might not share in the bargaine.

It is reported of *Oliuer Mailard*, that when hee saw the wickednesse and Villany of Priests and Friers, he wondred, that the Saints interred in the Church, did not rise and pull out the eyes of the Whore-masters, and Deceiuers.

Pontanus saith, that there were certaine Nunneries at *Valencia*, which by reason of the filthinesse of Friers, who played the very Bawdes and Pandars to get mony, became loathsome Stewes, and intertained yong Gentlemen, as in Brothell houses, but all vnder colour of deuotion. When any of the Priests knauerie was discouered, there were excuses enough ready to defend them; yea, when they were found kissing of a woman; the answer was, You must suppose he did it to print a blessing on her lips.

What

What ſhould I name the great abuſes of Indulgences, and Pardons, and all for money? wherein there were many tricks, and counterfet deuices.

Certaine cheating Friers hauing pawned their Relicks in a Tauerne, and wanting money to redeeme them, ſhewed the people a firebrand, and made them beleeue it was part of the fire, which broyled Saint *Lawrence*: wherevpon according to the ignorance of thoſe times, many gaue them money, which they ſpent in all vnthriftineſſe.

A Lady ſent to pleaſure a yong Cardinall, according to a certaine compoſition betweene him and her Husband, ſeemed at firſt very coy, and for all the baſeneſſe of her Husband, would by no meanes conſent to his pleaſure, till at laſt, by forcible perſwaſions, faire intreatie, extraordinarie promiſes, the handſomneſſe of his perſon, and the greatneſſe of his eſtate, ſhee condiſcended vnto him, and ſeemed well pleaſed in the alteration: where-vpon ſhee returnes to her Husband vvith the money, and told him plainely, ſhee vvas bought and ſold, and therfore would returne, and forſake him for euer.

And thus much of their coozening and deuices: wherein I pray you take onely this notice, that I meane to giue you but a taſte of euery one of the diuiſions. For if I ſhould ſet a Banquet before you, or a Feaſt to feed you, you would rather ſurfet, then be ſatisfied; the diſhes are ſo many wherewith I could furniſh the Table, and of that

varietie, that you might rather glut and gorge your ſelues, then content nature with a temperate dyet. Againe, whereas it may be obiected, theſe were the times of old, there is now great reformation ſince theſe enormities were looked into: I anſwere plainely and directly; the ſame ſuperſtition remaines at this houre, and the Prieſts doe ſo preuaile with coozening deceit, and farre-fetcht deuices, that in *Spaine* this preſent yeere 1622. the doctrine of the conception of our *Lady* without ſinne, and aſſumption into Heauen, is newly diuulged and ratified, and the contrary opinion reputed Hereſie, and the repugners hunted, and hiſſed at in euery Towne and Citie.

3. Concerning their Whoredome; or if you will haue the cleanlier terme, Fornication; Who knowes not, that there is a common allowance of Stewes (more then a conueniencie) vnder all the Catholike gouernment, for which the women doe allow an annuall *entrado* into the Popes Exchequer, or to the ſeuerall States where they liue?

In the firſt Councell of *Toledo*, in the raigne of *Arcadius* and *Honorius*, it was agreed, that the Clergie liuing without Wiues, ſhould haue Concubines.

In the Patents of *Abbots*, in the Realme of England, this clauſe was incerted: *Licitum erit Domino* Abbati, *ſemel in menſe habere mulierem, ad purgandas renes*; yea, in thoſe dayes it was counted good policy to haue a Wife, Daughter, or Neece,

Neece, a companion of a *Cardinall*, or Biſhop, to be-friend the kinred in matters of complaint, or in tryals of Law.

A Gentle-woman taken in Adulterie, and ſo diuorced, deſired for her penance to be detruded into a Monaſterie, alledging this reaſon to her inward friends, that in ſtead of puniſhment, ſhee ſhould bee ſure to haue there the greater pleaſure.

When ſouldiers entred into any towne to be lodged, or quartered, the firſt thing they did, was to hunt after Prieſts Lemans; and ſearch euery corner for their Whores. And thus much for the generall: Now to particulars.

A *Franciſcan* Frier lodging in the houſe of a Gentleman of *Perigot*, found the meanes to lye with his Wife vpon her Purification, as vnderſtanding by confeſsion his reſolution. So hee entred the Chamber firſt, and when hee had taken his pleaſure, departed out of the houſe, excuſing his haſte to the Porter, by ſpeciall buſineſſe. After he was departed, comes the Gentleman indeed, and found by his Wiues ſpeech, that ſome body had wronged him: which ſo amazed him, that he amazed her by ſaying, he was abuſed. Shee with teares aſſured him, that none was in the houſe but the Frier, and her Brother: which was no ſooner ſpoken, but vp hee gets, and to the Porter hee comes, and there vnderſtands, how the Frier was departed. After him he followes, but not ouertaking him, hee returnes home againe. In his ab-

ſence, the Wife enraged to bee ſo deflowred, hangs her ſelfe, and in the miſchance ouerthrew a little child dead to the ground: the noiſe raiſ'd the houſe, and at laſt comes the brother, and finding his Siſter hangd, ſuppoſing her Husband had done it, in ſome fit of iealouſie, out of doores he flings, and meetes him returning home; in vvhich moode hee ſets vpon him with Villaine, and defiance; and ſo they wound one another to death.

The *Franciſcans* of *Strasborough*, before they were expelled, accuſtomed to ſteale away mens Wiues, and keepe them cloyſtered like yong Nouices, cutting their hayre, and charming them with feare of death; till at laſt a Butchers Wife was ſent in the ſame habit with the Cater to buy meate of her Husband; who eying her very narrowly, as hauing ſeene the face before, could not be reſtrained, but layd hands vpon her, and ſo after great adoe, all was diſcouered, & the Friers baniſhed.

Two *Franciſcans* hauing no money to pay the Ferry, rauiſhed the Woman that carried them, and ſo pleaſed her.

A *Franciſcan* in *Perigot* found the meane, by obſcuring himſelfe in the bride-chamber, to lye with a Bride, before her Husband came to her, and eſcaped, for all that the houſhold could doe, when they heard of it.

Another *Franciſcan* by *Lyons*, married his brother Frier, in the habit of a Scholler, to a Widdowes

dowes Daughter of great riches and account, making them beleeue, hee was an heire to great reuenues, and ſent to *Lyons*, as it were vnder his tutelage: but at laſt the Mother and Daughter comming to heare Maſſe, (as much deuoted to this Order) eſpied her Husband anſwering the Prieſt in his Friers weed, which for the time they concealed, till they came home, and at night, as his cuſtome was, he likewiſe kept his houres: but being in bed, the mother comes in, and layed hold of his hands, while his Daughter pull'd off his Cap, and diſcouered her ſhauen crowne, and ſo hee was apprehended, and ſent to the Magiſtrate.

There are more Stories of the *Franciſcans*, then of any other Order, & they were euermore played vpon, becauſe they pretended more holines, and ſanctitie of life. They builded their Houſes and Cels very neere the Nunneries; inſomuch that many merrily ſaid, Heere were the Barnes, and there were the Threſhers.

It is reported, that when *Henry* the ſecond was King of *France*, and wanted a great ſumme of money, a certaine Lord wiſht him to ſell the Friers beds; and when the King demanded, where they then ſhould lye; he preſently replyde, With the Nunnes. But, quoth the King, there are more Monkes a great deale then Nunnes. Why, ſaid the other, one Nunne may very well haue fiue or ſixe Monkes.

Two or three Curats betweene *Daulphine* and *Sauoy*,

Sauoy, perſwaded the women to faine themſelues mad, that while their husbands went on Pilgrimage to recouer their health, the Prieſts might come and lye with them.

A Frier minorite of *Sicilia*, falling in loue with the young Wife of old *Agatha* the Phyſician, taught her a tricke to faine her ſelfe pained with the diſeaſe of the Mother: For which the Frier muſt be ſent for, and bring in the Relikes of Saint *Bernardine*. Which hee did, commanding all the company in the Chamber to auoid; and ſo hee went to bed to the Phyſicians Wife, while his companion lay with the Maid. But ere all vvas done, home comes the Old man, and found the Friers breeches vnder his Wiues pillow, which ſhe confeſſed, as a part of the Relicks, there to remaine, for feare of a relapſe. Whereupon the Maid went to the Friers, to tell what had chanced: who came downe merrily with all the other ceremonies of the cure, and ſo put his breeches together with the other Reliques.

The old Tale of the *Abbeſſe* in *Lombardy* is remembred to this day; who hearing that one of her Nunnes was in labour, came in all haſte to chide her; but belike ſhee was puzzled in the darke: for in ſtead of her Vaile, ſhe had put on a Monkes Breeches, that lay with her the ſame night: ſo comming to the Nunne, ſhee began to reuile her, who for all her paine, ſoberly anſwered, Good *Madam* mend your plaiſter, and all ſhall bee well inough, I warrant you. This Tale

is

is ſeconded by many other Stories in mine Author.

Pogius the *Florentine* reports of an Hermite at *Padoa*, called *Anſimirius*, in the time of *Francis* the 7. Duke, who was accuſed for intiſing the yong and handſome women to his luſt and pleaſure. Wherevpon the Dukes Secretarie was very buſie to examine him, hoping hee would name ſome, at whoſe husbands hee might make ſport, and laughter. In which iollitie, hee vrgeth him againe and againe to ſet down the women. Why then, quoth the Hermite, and you bee ſo haſtie, write downe your owne Wife firſt. I hope you may imagine hee was amazed; the Duke ſmiled, and the whole company ſtood ſilent, for feare their turne ſhould be next.

A Prieſt at *Paris*, after Shrift vvent no further then the Pew he ſate in, to ſatisfie his luſt.

A Curate neere *Vienne* in *Daulphine*, vvent behinde the high Altar.

A woman taken in Adulterie with a Prieſt, was accuſed and examined; but becauſe ſhee could not deny the fact, the Prieſt was brought before the Biſhop, who preſcribed him this penance, not to come in three months within a Church. Whē the man, who was thus abuſed, vnderſtood of ſo ſmall a puniſhment, he lies in wait for him, and cruelly beates him; ſo that hee is brought before his Iudge to receiue puniſhment: who awarded him not to come into a Tauern in 3. moneths. At which the Biſhop ſeemed much offended, till the

Iudge answered: My Lord, considering the first abuse, I hope it is as great a punishment for him not to visit a Tauerne, as penance for the Priest not to trouble a Church.

In a Village neere *Corguac*, called *Cherues*, a Maid was got with child by her owne Brother, which she discouered to a Priest, and he perswaded the people *impregnatam à spiritu*: But when so great an imposture came to the eares of the Earle of *Angolesme*, father to *Francis* the first, he quickly found out the deceit, and so they vvere both burnt, and the Priest suspended.

To conclude this Section, I will be bold with the Records of the time of *Henry* the eight in our owne Countrey, concerning the Visitation of Monasteries, Couents, Collegiat Churches, and other religious Houses, out of which these particulars are extracted, that in the Monasterie of *Battell*, or *Bete*, in the Dioceſſe of *Chicheſter*, these Sodomites were discouered: *Iohn Abbot: Richard Salchurſt: Thomas Cutbert: William March: Iohn Haſting: Gregory Champion: Clement Weſtfield: Iohn Croſſe: Thomas Crambrooke: Thomas Bayl: Iohn Hamfield: Iohn Ierom: Clement Grigg: Rich. Touey*, and *Iohn Auſtine*.

In the Church of *Canterbury* among the Monks of Saint *Bennet, Richard Godmerſhem: William Leichfield: Chriſtopher Iames: Iohn Goldingſton: Nicholas Clement: William Cauſton: Iohn Ambroſe: Tho. Chicheſter: Iohn Champion*, and *Roger Barram*. And in the Monasterie of Saint *Auſtine: Tho. Barram*, all

all theſe were found Sodomites, and puniſhed accordingly.

To name other places, and other commiſſions of whoredome and fornication, were infinit; but ſo it was, and will be in all Nations, where impuritie and ſuperſtition ouercomes true zeale and deuotion: yet becauſe there were certaine religious men that did obſerue ſtate in their impiety, and thought ſcorne to goe to common Brothels, or proſtituted Whores, but kept women by the name of ſequeſtration, and ſo liued more glorious, then the reſt of poorer Prieſts; I will alſo name you ſome of them, as among the Monkes of Saint *Bennet*, *Chriſtopher Iames* had the command and vſe of three married women: *William*, *Abbot* of *Briſtow* had foure Whores. In *Windſor* Caſtle, *Nich: Whyden*, Prieſt, had but foure. *George Witborne* had fiue: *Richard Hunn* fiue. *Robert Daniſon*, ſixe: *Richard Prior* of *Maiden-hedly*, fiue.

In the Monaſterie of *Shulherd*, in the Dioceſſe of *Chicheſter*: *George Walden*, Prior, had ſeuen. *John Standney*, ſeuen. *Nicholas Duke*, fiue. In the Monaſterie of *Bath*, *Richard Lincombe* had ſeuen. In the Cathedrall Church of *Chicheſter*, *Iohn Hill* had onely thirteene. *Iohn White* Prior of *Bermonſdy* had twenty. Now if there were foure hundred Couents of Monkes, and Nunnes, and two hundred of Begging Friers, and a ſuruey taken of all the delinquents in this kinde, O iudge; for Gods ſake iudge; how many Whores, and Baſtards of Prieſts, and Friers might bee in *England*

in those dayes, and then, if according to the Poet, ——*sic paruis componere magna solebam*: wee could step into *France*, *Italy*, *Spaine*, *Germany*, and other Countries, where the Clergy bare the sway, and gaue the example, and so pull out the dust and rubbish of their vnswept corners: Oh what a deale of filth, and a dunghill of noysomenesse, would arise, and what a mountaine of sinne would this sinne make! As for the distinction of time, I will be bold to say, It is as ill now, as euer it was in any time.

4. *Epicurisme, and Drunkennesse.*

Concerning their Epicurisme and gurmandize: If euer the Prophet had cause in his time to finde fault with the Priests, not onely for their hypocrisie, but their filthy and incontinent liues, giuen to gluttony and belly-cheere, which hee setteth out by the termes of Drunkennes and vomiting, I hope, the Monkes and Friers of *Europe* come behinde none of them all. Oh looke, for Gods sake, looke, and you shall finde in the Booke of God, many inuectiues against corrupt priests, couetous priests, winking priests, negligent priests, obstinate priests, idolatrous priests, rebellious priests, indifferent priests, gluttonous priests, blind priests, ignorant priests, dumbe priests, courtly priests, idle & vnconstant priests, bribed priests, hypocriticall priests, diuellish priests, deuouring priests, raging priests, incredulous priests, flattering priests, bloudy priests, murthering priests, luke-warme priests, madde priests. Oh looke for Gods sake, looke, and you

shall

ſhall finde in the Cloiſters of Monaſteries, in the Cels of Abbeys, in the Walkes of religious places, in the Courts of Princes, in the Caſtles of Lords, in the houſes of Gentlemen, in the ſtreets of Cities, in the Farmes of Countreymen, and in the Chambers of Widdowes, religious men of all theſe ſorts, eſpecially hunting after belly-cheere, and to fill their veines with fulneſſe of blood, hot, and corrupted. Marke but the ſituation of their Monaſteries and Houſes! Are they not in the fatteſt grounds, and the plentiful fields of the Country? Doe they not feed on the choiſeſt Lambes of the fold, and ſtretch out their limmes on beds of Iuory? Doe they not carowſe in Gobblets and Chalices of Gold, and haue the pureſt Wines of the Vintage? With what delicate fruits are their Orchards ſtored? and with what walkes of pleaſure are their Gardens contriued? Was it not a by-word in thoſe dayes, A chuffing Abbot, A fiery-faced Abbot, A gorbellied Abbot?

Is there not at this houre bread made at *Paris* of the fineſt Wheat, called the *Chapter* bread? doe they not euery where feed on the daintieſt Manchet? yea, thoſe they call *Mendicant* Friers, receiue no ſcraps, I hope, but whole Loaues, and the beſt prouiſion in an houſe.

Are not their Caters ſent to the Markets to prouide the beſt meat, both Fleſh, Fiſh, & Fowle; Pikes of fiue French crownes, Carps, Tenches, Barbels, and all of that ſort at high rates? and muſt

they not be ſod and ſtewed in Wine, to pleaſe the palate, and heat the ſtomake? Are not their faſting dayes, dayes of banquets, ſweet-meates: and confectionary ſtuffe, Culliſes and Broths, Cawdles, and *Panados*? ſweet and hot Waters? Perfumes and Incenſe? Are not their linnen of the beſt Diaper and Damaske? and the Vtenſels of their houſe ſo farre from temperature, and moderation, that they exceed in ſumptuouſneſſe, and brauerie?

There was a certaine Cardinall in *Rome*, that, to make demonſtration of humilitie, had alwaies a net for his Table-Cloth: but preferred to the *Papacy*, he bade take away the Net; for he had that which he fiſh'd for.

When Engliſh *Cromwell* had a great ſuite to *Clement* the *Pope*, he acquainted himſelfe with his cuſtome, and dyet, and ſo inuented a diſh of ſauoury and pleaſant gelly, which he brought in, in a fantaſticall manner, with a true mans ſong, a thing much in vſe in thoſe dayes; and ſo vvhether his Holineſſe were pleaſed with the ſport, or delighted with the dainty, hee granted his requeſt.

Pope Iulius accuſtomed to eate Porke and Peacocks fleſh, would make long meales, and vvas a meere glutton.

Becket himſelfe was accuſed for an Hereticke, as eating Capons on Saint *Markes* day, and feeding like an Epicure on prohibited times, ſo that he ſhould haue beene attached, had not the Holy

Man

Man miraculouſly turn'd a Capon to a Carpe.

In the *Legend* of Cardinall *Wolſey*, it is obiected againſt him, that he ate ſtewed Capons in Lent, and ſate at his Feaſts as long as the King himſelfe. I could name the reſt, or at leaſt many more: but theſe, I hope, ſhall ſuffice for the ſubiect in hand: and if any haue forgot the vſance of their owne Countrey, let them ſtill demaund of the trauellers in other places, who haue frequented the Monaſteries of *Europe*, and I hope they will confeſſe the truth without bluſhing.

5. Concerning their theſts and robberies: what was all their ſellings of Indulgences & Pardons, but the exhauſting of the treaſure of a whole Kingdome? Inſomuch, that for ſuch theeuiſh exaction, *Luther* and others rowled a ſtone, which neuer left, till it turned the *Popes* Supremacie out of moſt Countries of *Europe*.

5. *Theſts and Robberies.*

Was not the impoſition of *Peter-pence* in *England*, amounting to the yeerely rent of a 100000. pound ſterling, a meere theft? Did not women goe about (as they doe ſtill in *Ireland*) with a cozening Prieſt, to howle ouer the graues of the dead, and mourne for the defunct, teaching their eyes to weepe, and their hearts to ſob, and all for money?

Are not the Prieſts ſtil ſet on worke to incroach vpon the flexible nature of men and women, to perſwade them to wilfull pouerty, that they might bee inriched vvith their gifts and Legacies, and haue their Monaſteries augmented with

vvith their Lands and Reuennes?

Were not the Iesuites banished *Venice*, for cozening the Ladies and Gentlewomen of their *Collanas*, and Iewels, some of them worth two thousand pound sterling, being of great Orientall Pearle, and other rich precious stones.

What an infinit treasure did *Cardinall Wolsey* conuey out of this Realme, for the ransom of *Pope Clement*, and briberie of the Cardinals for his owne aduancement to the Papacie, and maintaining his ambition?

Is not that ridiculous tale worth the reciting, of the man that buried his Dogge, for which hee was accused, and brought before the Bishop: Which he answered in this manner; O my Lord, if you knew the wisedome of this Dogge, you would not condemne mee! For at his death hee bequeathed a Legacy to your Lordship of a hundred crownes, knowing your wants, and great occasions. By which excuse he was remitted, and the Bishop pacified. But was not this either manifest Atheisme, or plaine robbery.

Was and is not the *Croysade* a tricke of theeuerie, to make men beleeue, they must pay so much money, or be damned?

Did not a ghostly Father preach in the open Pulpit, that when any money was giuen for a soule departed, the soules in Purgatory hearing it tingle in the Bason, did laugh for ioy?

Was not this the very cause, that Christ did exprobate the Pharises for buying and selling in the

the Temple, saying plainely, this should bee a house of Prayer, but ye haue made it a den of theeues.

At *Casall* one finding three hundred Crownes, confessed the same to a Priest, who so terrified him with damnation, if it were not restored, that the silly fellow deliuered him the money to impart it backe againe to the owner (as he by coniuration would finde out) but hee deceiued him, and spent the same amongst Whores, and pot-companions.

A Curtizan in *Venice* lying very sicke, sent for a Frier to confesse her sinnes: and so opening a Casket, in which was our *Ladies* Psalter bound in Gold; the Frier peeping in, saw beside a 1000. *Zhekinos* lying by. For the time he said little, but afterward found a better time to purloyne the same away.

Was not the *Hermit* of the Valley of *Monte Negro* a iolly fellow, who with two Friers kept the passages in strange habits, and robbed all commers?

Did not certaine Priests frequent the Schollers lodgings at *Sienna*, and still as their exhibition came from their Parents, they would either steale some, or be the cause of vnnecessary expences: and when money failed, they would either haue bookes, or apparell?

At the garden of Simples in *Padoa*, a Gentleman of *Poland* hauing a rich Hat-band, was deceiued of it by a Frier, that came and lay by him,

as hee was searching the ground for some new Hearbe to shew the Master.

I could name you a thousand of these Stories, both to proue their generall and particular thefts, some serious, some ridiculous, some indifferent. But these shall suffice at this instant, and I make no question, there is no Reader, or Searcher of Inuentories, but lights vpon many more: and although some with *Licurgus* law allow of theft, to make men the more wary and cautelous of their goods; and other-some excuse them, as men subiect to imperfections, or politicke Husbands, that may increase their estates by thriuing deuices: Yet the true-hearted Christian wil confesse such theeueries, the branches of impietie; and if they condemne them in other men, will much more abhorre them in the Professors of Religion, and Priests of the Clergie.

6. *Murther, and bloudy cruelty.*

6. Concerning their Murthers, and cruell and bloudy practises, either to compasse their owne ends, or take reuenge of such as had offended them; I am thus fraighted with many Stories. But before I come to particulars, giue mee leaue to tell you, I could discouer many horrible and fearefull executions: many notorious and formidable massacres: many grieuous and sanguinarious persecutions, I could tell you, that the Priests perswaded silly women, that abortion was no sinne.

I could also adde, that in the gardens of Nunneries, was alwayes a tree or two of *Sauine*, which

which they say the Nunnies vsed to drinke steeped in Wine: now the property of *Sauine* is to destroy any thing condensed in the wombe, and so you may iudge of the cause: And so I come to the rest.

In the time of *Maximilian* the Emperour, a Franciscan Frier in *Flanders*, came one night into a Gentlemans house, and after he had murthered some seruants, tooke the Gentlewoman perforce, and dis-robed her of her apparell, putting a short garment on her, which hee brought with him, of purpose to steale her away to the Monastery, and so threatning her with death, if shee spake or discouered the matter, though shee met with her Husband, hurried her out of doores, riding with a long Pike staffe, and a short Dagger disguized.

But as he posted away in this manner, hee met with her husband indeed and his man. The Gentlewoman, as she was threatned and coniured, passed by, and durst not speake: and so the Frier followed as churlishly. The seruant had onely a glimpse of her, and knew her; yea, hee discouered the Frier also, telling his Master, what had hapned. But he by reason of the impossibilitie of the matter, as hee supposed, told him hee was a foole, or mad, and so would haue rid home without any more adoe: but the seruant would needs goe backe againe to take his better view. Which when the Frier perceiued, and apprehensiue, that his knauerie should be reuealed, he took the aduantage of the mans peering vnder her

Vaile, & ſo with a violent ſtroke, feld him to the ground with his braines daſht out. The Gentleman ſeeing his man fall, returned in fury, and had the fortune to cloze with the Frier, and ſo ſtruggling together, at laſt ouerthrew him; which when his Wife perceiued, ſhe returned and aſſiſted him, wounding the Frier with his owne Dagger. Thus was he taken, and afterward examined, and adiudged to dye: and ſo hee was publikely burnt.

The Lord Saint *Iohn* of *Ligoures*, couſin to the Marſhall of Saint *Andrewes*, committed Inceſt with his wiues Mother, and had diuers children by her; yea, hee ſo loued her, or if you will, burned in Luſt toward her, that he reuealed the ſame in confeſſion to his ghoſtly father, who to pleaſure the Lord, told him plainely he might kill his Wife, and ſo bee rid of her. This was dangerous and bloudy, and thereupon hee made a ſtay, till the Frier audaciouſly told him, he would be the executioner for his ſake: and ſo the murther was committed by certaine Ruffians, but at laſt detected, for which the Frier was publikely executed.

A Prieſt of *Fonſigney*, called *Don Iohn*, vnder the dominion of *Thiez*, then Gouernour of *Geneua*, out of meere malice and heart-burning, bored out his brothers eyes: not ſo contented, hee brought him to *Chambery*, to a Saint called Saint *Inery*, and then in great requeſt; and as hee was paſſing ouer a Bridge, would haue throwne him into

into the Riuer: but missing of his purpose, by accesse of greater company, hee with certaine as wicked as himselfe, kill'd him in a Barne.

A Priest called Saint *Iohn*, came to *Autuns* Church in *Paris*, to visit the Curate of Saint *Andrew des ars*, who stood betweene him, and a Benefice: but not willing to tarry the time, and growing enraged to be so long disappointed, hee tooke an opportunitie, and set vpon him and his man, and with his companions kill'd them both: For which he was afterward executed.

In an Inne at *Soysons*, the good mans Daughter of the house had a child vnlawfully, which was brought vp in the house to his great griefe, and therefore he could neuer endure it, because it still put him in minde of her shame. At last hee contriued to put her to a Nunnery with a certaine piece of money: and so hee bargained with a Priest called *Hector*, a Bakers sonne of *Moyen*. But this Varlet tooke the child, and without any more adoe cut her throat, throwing the body into a heape of Nettles. But see the goodnesse of God! hard by, was a Sexton making a graue in a Churchyard, to whom he proffered money to bury the body: but he suspitious of the murther, reuealed all he knew to the Magistrate. And so the parties were examined, and the murther found out.

A Priest of *Orleans* iealous of a Whore which he kept, and loth to bee further tormented, carried her to a Tauerne, vnder colour of kindnesse,

and there beginning cauſe of diſpleaſure, at laſt cut her throat.

The Duke of *Brabant*, and Earle of *Gelderland*, raiſed warre for the Duke-dome of *Limbourg*, in which the Biſhop of *Cullen* as aſſiſtant to the Earle, was taken priſoner, and kept ſeuen yeere, till all conditions were accompliſhed. Thus was he in the cuſtody of the Earle of *Mount* in *Heinalt*, whom hee could not corrupt for his eſcape with any promiſe or gifts, which ſo inraged him, that in his heart he ſware reuenge. At laſt hee is ſet at liberty, and all vnkindneſſe ſeemed to bee forgotten, inſomuch that the Biſhop came to viſit the Duke, & in his returne intreated the Earle to accompany him to *Tuits*, a towne ſtanding ouer againſt *Cullen*, which he did, ſuſpecting no harme: but the Biſhop had liued in Ambuſcado for him, and not onely impriſoned him, but euery hot day vſed him in this maner: he ſtript him naked, and moſt cruelly put him into an iron Cage, all nointed ouer with honey, and ſo ſet him in the Sunne, where Flyes, Hornets, Waſps, and Bees, tormented the poore Earle to death.

Two Canons of *Cullen* vpon diſpleaſure againſt *Herman Grin*, and yet diſſembling their malice, inuited him to dinner, and in ſtead of friendly fare, thruſt him into a roome, where was kept a hungry Lyon: but the valiant man winding his Cloake about his arme, drew his Rapier, & kill'd the Beaſt, and ſo ſcaped the reuenge of theſe wicked prieſts.

Henry,

Henry, Archbiſhop of *Cullen*, moſt cruelly and barbarouſly brake the armes and legges of Earle *Frederick*; and when hee had done, caſt the carkaſſe to the Crowes.

In the time of *Otho* the Emperour, there was a cruell Biſhop of *Mentz*, called *Hatto*, who hated the poore, and ſaid they were worſe then Vermine, and Rats, and fit for nothing but to bee burnt: wherevpon in a time of Dearth hee filled a barne full of them, and ſet it on fire, conſuming them to cynders: For which, the iudgement of God fell vpon him, and he was deuoured of Rats aliue. For when he fled from all places, they following him in great multitudes, he went into a tower in the midſt of the *Rhine*, called the Rats-Tower for euer after, whither the Rats ſwamme after him; but it lay not in the ſtrength or policy of man to deliuer him: For there they deuoured him aliue.

A *Iacobine* poiſoned *Henry* the 7. Emperour, with his breaden god.

Iohn de Roma, a *Iacobine* Frier, one of the holy houſe of *Spaine*, ſo perſecuted the Chriſtians of *Merindol* and *Gabriere*, that hee filled bootes with hot greaſe, and drew them on their legges, both to draw them to confeſſion, and make them confeſſe where their money was.

A Monke called *Heron*, preſuming of his merits, by reaſon of his holineſſe, and auſteritie of life, after fifty yeeres was perſwaded by the Diuell to throw himſelfe into a deepe Well, from whence

whence preſerued and taken out by miracle, hee could not bee perſwaded, or remoued from any other opinion, but that it was an Angell appeared vnto him, to make him glorious to poſteritie.

Philip the Emperour, and his Succeſſor *Otho*, were both brought to their deſtruction by the practiſes of *Innocent* the third. And why may not I bring in heere, that King *Iohn* of *England* was poiſoned by a Monke of *Swinſted* Abbey, ſeeing they themſelues bring it in, and inſert it in their Stories?

About the yeere 1313. *Henry* of *Lutzenburg* was poiſoned in the Sacrament by a *Dominican* Frier, which *Baptiſta Ignatius* affirmes, and *Sleidan* recites the reaſon, from a motiue of *Clement* the fift, becauſe hee grew too ſtrong in *Italy*: but what followed? many Friers of that Order were ſlaine afterwards by the Souldiers.

Pope Innocent the fourth was charged with the poiſoning of *Frederick* the Emperour, by meanes of *Peter de Vinea*: but eſcaping at that time, hee was afterward murthered by *Manfrede*, by the ſame *Popes* practiſe.

Ioane Queene of *Naples* was murthered by the priuity and conſent of *Vrbane* the ſixt.

Charles King of *Naples*, by the nefarious and bloudy counſell of *Clement* the fourth, cauſed *Conradinus* and *Frederick* Duke of *Auſtria* to be put to death, which at laſt coſt the young Prince his life: and, ſo murther vpon murther followed,

and

and the *Popes* themſelues were defamed for ſuch hatefull miſchiefe and treaſons.

Sixtus the fourth, was the principall contriuer of that treaſon, whereby *Iulian de Medices* was ſlaine, and his brother *Laurence* hurt in the Church of *Reparata* at *Florence*, at the eleuation of the Sacrament. For *Volateran* ſaith, that the *Pope* knew of it, and countenanced the malefactors.

Alexander the ſixt moſt inhumanely cauſed *Gemes* the Turkes brother to be impoyſoned, being ſeduced and corrupted by the bribes of the Great Turke, and promiſes of more money.

Henry the third of *France* was moſt ſhamefully murthered by a *Dominican* Frier, called *Iames Clement*; and the fact not onely allowed of at *Rome*, but highly commended by the *Pope*.

The lamentable Story of that man of men *Henry* the fourth of *France*, is not yet forgotten, and whenſoeuer it pleaſeth God to ſpred abroad the carpet of reuenge, oh what foule ſoules peraduenture will appeare vnder faire faces!

The late Prince of *Orange* was firſt wounded by *Iohn Iauregui*, and afterward murthered by *Baltaſar Gerard*, being both perſwaded by Maſſe-Prieſts and Friers, that ſuch a facinorous act muſt needs be meritorious.

I could alſo name *Michael Reinion*, *Peter de Four*, and *Peter Pann*, animated to kill Prince *Maurice*, all inſtructed by Prieſts and Ieſuites, who are indeed the very Incendiaries of the

Popes furnace, to ſet all *Europe* in combuſtion.

What ſhould I trouble you further with their owne murthering one another for the *Papacy*, with the cruelties of the Conſiſtorian Cardinals, and the exorbitant wickedneſſe, which ſtreameth all ouer the Citie, and is more infectious to their ſoules, then the plague, which often happens in that place, to their bodies?

7. *Their Blaſphemies.*

7. Concerning their Blaſphemies, I meane not to trouble you much with their oathes, ſtrange inuented oathes, for ſwearings, proteſtations, execrations, curſes, equiuocations, or ſuch like. For I haue other things to make you amazed withall, and ſuch fearefull ſpeeches hammered on the anuill of the Diuels ſhoppe, that I muſt needs ſay with the Poet, *Horreſco referens*: Yet I will begin gently, and tell you, it was a Prouerb, a common Prouerbe in thoſe times, Hee ſweareth like an Abbot.

A certaine Prieſt at *Rome*, who had been angred by a Curtezan, burſt out into an oath, and ſware by *Potta de la Virgine*.

When the Monkes had no Wine, they vſ'd to ſend to their Brethren, and ſay, *Date nobis de oleo veſtro, quia Lampades noſtræ extinguuntur*.

A certaine Frier preaching of the Paſſion of Chriſt, acted his geſture in ſuch a maner, that hee moued his auditorie to ſhed teares: which when he perceiued, he changed the accent of his voice, and cryed out, Weep not ſo greatly. For perhaps it is not true, which I told you.

A wicked Prieſt of *Toures*, rayling on the *Hugonets*, for putting their truſt in Chriſt, durſt aduenture to tell them, that for his part hee would beleeue the *Pope* before Chriſt.

Iulius the third, called *Iohn de Maria de monte*, exclaimed thus, that if God was ſo angry for the eating of an Apple; how great reaſon had he to be raged at the loſſe of his Peacock, which meat he loued ſo well?

Cardinall *Bembus* in a conference about their glory and wealth in the world, exclaimed with a ſmile: Oh what riches haue we gotten by this fable of Chriſt!

A popiſh Prelate rayling againſt *Lutherans*, ſaid plainely, that ſure Saint *Peter* at the firſt was a *Lutherane*. For out of the preſumption of his faith, hee would needs come to Chriſt on the water, and might thereby haue beene drowned, if not ſaued miraculouſly.

Menot a Frenchman, and *Barlet* an Italian, ſaid, that if Chriſt had not been crucified, the Virgin *Mary* would haue performed it with her owne hands for the ſaluation of mankinde.

The Papiſts in generall confeſſe perfection in the rules of Monkes and Friers, and the Maſſe-prieſts of *Trent* doe make traditions equall to Scriptures, and they commonly deny Scriptures to be a perfect rule of life and doctrine.

The *Turkes* puniſh feuerely ſuch as blaſpheme Chriſt: but Papiſts, I meane, the Monkes and Friers teare him in pieces with their hands and

mouthes. For ſuch are thought to be moſt cleere of Hereſie, that can ſweare moſt wickedly, and blaſpheme outragiouſly.

Though Papiſts profeſſe Ieſus Chriſt, &c. yet doe they teach that Dogs and Hogs doe eate his body, as oft as they eate the conſecrated Hoſt.

The *Pope* is called the ſoueraigne Lord of Purgatorie, and can deliuer ſoules from thence by Indulgences and Pardons.

The Turkes deny all manner of God-hood in man, yea, in their owne Prophet *Mahomet*; and verily beleeue, that *Coſdras* was vanquiſhed by the *Romanes*, for calling himſelfe a god: but the *Popes* not onely call themſelues ſo, but haue decreed it hereticall to thinke otherwiſe.

I could loade you with examples: but theſe ſhall ſuffice. For I would not raiſe this mount too high, conſidering I determine but a kinde of hillocke, to ouer-looke the neighbour fields, and eaſie paſſages: onely I will adde hereunto how God hath been diſpleaſed with theſe men, euen as farre as deſperate deaths and puniſhments: yet neither haue they repented, but dyed in their perfidious blaſphemies; nor others taken warning, but continued in their malicious wickedneſſe.

The Chancelour of *France* cried out on his death-bed, Oh *Cardinall*, thou haſt ſent vs all to the diuell!

Bonauenture de Periere, author of that deteſtable booke, called *Symbolum mundi*, ran himſelfe vpon his ſword, and dyed moſt deſperately: as *Razis*, and

and others in *Switzerland* threw themſelues headlong from high Rocks, by reaſon of the blaſphemies of *Popes* prelates.

The *Chancelor* and *Legat du Prat* made a faire Hoſpitall, of which *Francis* the firſt was wont to ſay, it was not halfe large enough to lodge ſo many poore people, as he had vndone: Hee dyed at *Nantouillet* of a ſtrange diſeaſe; his ſtomake eaten thorow with Wormes: and while his Coffers were ſealing vp, he roued, and ſaid, See, what is gotten with ſeruing the King with ſoule and body!

Stephen Ponchier, Archbiſhop of *Toures*, labouring to erect a new Court againſt the Profeſſors of True Religion, called the burning *Chamber*, was attached by a diſeaſe, named *Le feu de dieu*, beginning at his feet, and riſing vp to his head: ſo that hee was conſtrained to cut off one legge and member after another, till he dyed.

Iohn Ruze a Chancelor of Parlament, and great blaſphemer of God, and perſecutor of the Proteſtants, had a burning diſeaſe in his priuities and ſtomake, which conſumed him.

Claudius des aſſes, a great ſwearer and blaſphemer, the ſame day hee had condemned a Proteſtant to be burnt, as he was in the act of filthines with one of his Chamber-Maids, the ſame day dyed of an Apoplexy.

Oh the lamentable deaths of our owne Clergy in *England*, rauing, and blaſpheming God euen at the laſt gaſpe (as they ſay) namely, the Biſhop

of Winchester, Cardinall *Bewford*, Cardinall *Wolsey*, Cardinall *Poole*, *Gardner*, *Bonner*, and diuers others.

Iohn Andrew a Stationer, and a Spie against Protestants, set on by the popish Clergy, died starke mad, and railing both against God and them.

Iohn Menier, Lord of *Opidel*, fell into a strangurie and burning disease, blaspheming his Creator, and crying out against the Clergy.

A *Iacobine* Frier, called *De Roma*, withdrawing himselfe to *Auignion*, determined to make merry with the spoiles of the Protestants of *Prouence*, where he was first robbed by his owne seruants, and then died in beggery of a strange disease.

Petrus Castellanus was once a professor of the Gospell, in the time of *Francis* the first, and so displeased the Sorbonists at *Paris*: afterwards he returned as they say, to the vomit, in the raigne of *Henry* the second: and thereupon was made the Bishop of *Orleance*: the reason is rendred, because the Protestants had no countenance nor honour. But what followed? he fell into a strange disease: the one halfe of his body was as hot as fire, the other as cold as might be; which, ioyned with a bloudy flix, kill'd him at last: but before he died, all were amazed at his sorrow and extremitie.

7. Their Blasphemies.

8. Concerning their ignorance and doltishnesse. For the generall, it is well knowne, that many priests could scarce read Latine, much lesse vnder-

vnderſtand it, and knew not their Maſſe and Mattens, but by the great letters: yea when they were drunke, were often deceiued in the rules of the *Pye*; and would diuers times repeate one for another: inſomuch that in *England* we had theſe phraſes: Ignorant *Sir Iohn*: A very Dunſe: a *Queen Maries* prieſt, and ſuch like. But to make you ſport, and giue you ſome examples:

It is a common tale of a pretty Boy, that ſet the Prieſts Barne on fire, and ſpeaking to him in his owne Latine, all was burnt, becauſe he vnderſtood him not.

Pogius the *Florentine* hath a hundred examples of the Prieſts of his time, that knew no Latine, when they came to receiue Orders, they are called his *facetiæ*: and indeed he ſets downe the ſtories, meerely for ieſts and laughter.

There was an *Italian* Frier, that told the people, they were to celebrate that weeke the feaſt of *Epiphany*; but by his troth he knew not, whether it were Man or Woman.

When a certaine Prieſt read the Goſpell of Chriſts feeding ſo many men with a fewe loaues and Fiſhes, he named 500. for 5000. at which the Clarke being diſcontented, ſtepped to him, and told him he was miſtaken, it was 5000. Hold thy peace, replied the Prieſt, I pray God they beleeue this number.

There was a certaine Prieſt, that ſuppoſed *dignus*, was Latine to dine: for when he came to the Biſhop to be preferred to a Benefice, the Biſhop

ſhop onely asked him, *Es ne tu dignus ?* Hee replyed, that if it pleaſed his Lordſhip, hee would dine with his Gentlemen.

What ſhould I name him, that could not tell the father of the foure ſonnes of *Aimon*; or him, that knew not who begat *Iaphet*, for all they ſaid, that *Noah* had three ſonnes, *Sem*, *Ham*, and *Iaphet*?

There was a Prieſt in *Italy* ſo abſurdly ignorant, that when he came to baptize an Infant, he accuſtomed to ſay, *In nomine Patria, & filia, & ſpiritua Sancta.*

Of diuers Prieſts the relation is thus: One, in ſtead of *euertit domum*, ſaid *euerit domum*: Another, for *demiſſus per portam*, *demiſſus per ſportam*. A third engliſhed *Hæreticum deuita*, put an Hereticke to death; and a fourth, *Inuenimus Meſſiam*, we haue found the Maſſe.

A Curate of *Artois* ſuing his Pariſhioners for not pauing the Church, alledged the Prophet *Ieremy* for his action -- *Paueant illi, & non paueã ego.*

A profound Clerke, being vrged with certaine lawes, called *Clementina* and *Nouella*, was very angry, that they obiected to him the teſtimonie of Whores and Harlots.

Prat the Chancelor, interpreting *Henry* the 8. Letter to *Francis* the French King, engliſhed *Mitto tibi duodecim Moloſſos*; ſo many Mules, in ſtead of Maſtiues.

Hugo Carenſis wil not haue *Diabolus*, a ſlanderer, but to eat vp one at two morſels, body and ſoule.

In

In the conference holden at *Poyſſi*, a Prieſt called *Demochares*, pleading for Images, was ſo ignorant, that hee had no other thing to alledge, but the painted windowes of Saint *Denis*. True, anſwered the Miniſter, your argument is made of glaſſe.

The Papiſts commend the Colliers faith, that could anſwere the Diuell nothing, but that he beleeued, as the Church beleeueth, although hee knew not what that beliefe was. Wherevpon *Linwood* and others ſay; It is ſufficient to beleeue the Articles of the Creed, and no more.

Dante ſaith, that the Friers preach their owne inuentions, and tell idle tales without edification: and *Cornelius Agrippa* condemneth their ignorance, as preaching meere toyes, and humane deuices, as not vnderſtanding any other.

Alfonſius à Caſtro ſaith, that diuers *Popes* were vtterly vnlearn'd. For one of them, in ſtead of *fiat*, ſaid *fiatur*.

Gregory the ſixt, according to *Laziardus*, vnderſtood not the Maſſe. Pope *Zachary* condemned *Virgilius*, a Biſhop of *Germany*, as an Hereticke, for ſaying there were *Antipodes*: and *Paul* the ſecond could not endure the name of *Academie*, as an enemy to all learning.

John Peckam, in the Prouinciall conſtitution, thinketh it ſufficient for Prieſts once in a quarter of a yeere to expound the Articles of the Creed, ten Commandements, the two commandements of the Goſpell, the ſeuen workes of Mercy, the

ſeuen deadly ſinnes: the ſeuen Vertues: the ſeuen Sacraments, and that without curioſitie.

Durandus teacheth vs, that the two points of a Biſhops Myter, ſignifieth the Old and New Teſtament: but *Loies Merſilius*, an *Auguſtine* Frier ſaith, that the two ſtrops of the Myter that hang on the Biſhops backe, doe ſignifie, that hee neither vnderſtood the Old nor New Teſtament.

Alnarus Pelagius complaineth, that the Biſhops of *Spaine* committed thouſands of ſoules to their kinſmen prieſts, that had no learning. And the *Germanes* of late told *Adrian* the ſixt, that vnlearned Idiots, vnfit, vile, and ridiculous fellowes were made Prieſts.

The Monkes and Friers at this houre can ſcarce read their canonicall houres. For in the Monaſterie of *Fulda*, the Monkes accuſed *Rabanus Maurus* for being learned, and ſtudying the Scriptures, and neglecting their temporalities: but of late, leſt children ſhould mocke the popiſh prieſts, that cannot read their Maſſe with true accents, euery word in common Miſſals is accented: and yet they miſſe euery day.

9. Their Beaſtlineſſe

9. Concerning their Beaſtlineſſe, both in ribaldry, and other brutiſh actions, I will inſiſt the leſſe, becauſe the narrations are filthy, and can no way delight either chaſte eares, or a ciuill auditorie: yet to keepe correſpondency with my diuiſion, ſomething muſt be ſpoken beſitting this diſcourſe, and agreeable to the Section.

In other places as well as there, when women

came to confeſſion, the Friers and Prieſts would demand of them, whether they were Sodomites or no: many times putting them in mind of that, which they vnderſtood not, and cauſing a filthineſſe to bee practiſed, which before they knew.

You ſhall reade in the life of *Iuniperus*, whom Saint *Francis* held for an honeſt man, that hee commonly vſed to defile his bed, by rauening in of hotch-pot dyet; as ſeething Cabages, Roots, Bacon, Beefe, Fleſh, Veale, Pidgeons, and all together, without either ſcumming the pot, or cleanely dreſſing.

They tell it for a ieſt, and yet not to bee denied, that the Monke *Ruffinus* droue away the Diuell, by threatening to vntruſſe a point in his throat.

In the life of Saint *Dominick*, a certaine man was poſſeſſed with Diuels: whereupon the Saint bound about his necke certaine Relicks, whereof ſome of them were no better then ſhitten clouts at the leaſt, whoſe perfume the Diuels could not abide, and therefore cryed out they would depart: but the holy Man would not beleeue them, till the Relicks were ſureties for them. As hee alſo preached, the women were amazed, and cryed out, that if hee ſaid true, they had ſerued a very ſtrange Maſter; he bade them be quiet, and they ſhould ſee what Maſter they had ſerued. Whereupon enters in among them an vgly Cat, with flaming eyes, ſhewing his *poſteriors* vnto them, which were more filthy then in other Beaſts: At laſt he leapes into the Belfry, and left

ſuch a ſtinke behinde him, that had almoſt choaked them all.

In the legend of *S. Dominick*, a Nun called Mary, had a ſore thigh, for which ſhe praied to *S. Dominick*, as daring not to pray to God: Who pitty ing her, came to her when ſhee was aſleepe, and anointed the place.

Pope *Felix* the eighth after S. *Gregory*, built a Church in the honour of S. *Coſmas*, and S. *Damias*, wherein one had his thigh almoſt rotted off with a canker: but theſe Saints came with Salues and Ointments, yea tooke very excrements to cure the fellow: but when they ſawe they could doe no good, they cut off a legge of an Æthiopian newly buried, and put it to the man, and ſo cured him.

At *Lodoue* in *Gaſcoine*, the Mouſe that had eaten their bready god, was canonized, and called the holy Mouſe.

The famous *Franciſcan de Cornibus*, died of the *Neapolitan* diſeaſe: yet, when the buttons and pimples brake foorth, and made him looke fiery red, they reported he became a *Seraphin*; yea, when a Gentlewoman died of the ſtinke, by kiſſing of his feet, it rather confirmed their opinion, then gaue them eyes to looke into the villanie.

When a certaine Cardinall made report, that there was a Woman poſſeſſed by a Diuell, who could not be coniured: No, quoth *Lon* the publick Notarie, giue her but a gliſter of holy-water, and the Diuell will be gone, I warrant you.

It

It is written in the life of Pope *Sixtus* the 4. that hee granted libertie to the whole familie of the Cardinall of *S. Luce*, to vſe carnall cõpany with the male ſex, during the three hotteſt Moneths: and Pope *Alexander* the 6. permitted *Peter Mendozze*, a Spaniard, and Cardinall of *Valentia*, to make a *Ganimede* of his baſtard ſonne, the Marqueſſe of *Zannet*. But of this no more.

10. Concerning their Fooleries, & Abſurdities, I know not werhe to begin, nor once beginning, how to make an end: For there are ſo many remarkable things of this kinde, that I ſtand amazed at the blindneſſe of former times, that could not diſcouer ſuch fopperies and abuſes; and wonder at their ſuperſtitious ignorance, which would not ſuffer them to be led into the fairer fields of knowledge: But to the purpoſe. 10. *Their fooleries.*

A *Franciſcan*, putting on a ſhort garment, and leauing off his breeches of purpoſe, vſed ſuch emphaticall ſpeeches and geſtures to the people which ſtood before him, about the paſſion of Chriſt on a good Friday, that they fell a weeping: but ſuch as were behinde, ſeeing his naked buttocks, as he bowed himſelfe, fell alſo a laughing, he proued ſo ridiculous in the action.

Robert Liciencis, another *Franciſcan*, could cauſe either ſorrow, or laughter, by the enforcement of his words, and manner of his geſture: yea he had a tricke to winne wagers with his pot-companions of eithers enforcement.

A Frier hauing a Sweet-hart, who loued him extra-

extraordinarily, but could not endure his habit, he took occasion one day to preach of the warres against the *Turk*: and comming to the point of choosing a Generall, or Captaine, hee threw off the gowne, and preached in the habit of a Souldier, which became him so well, that his Sweetheart seeing him, was much delighted with his presence. And when for this and other fooleries hee was sent for before the Cardinals, hee answered them very merrily and reuerently, that he did it to please his Loue, not in any contempt of his Order, or the Catholike Religion.

A certaine Curate complained to his Parishioners in this sort; Alas, what would you haue me doe, O my Parishioners? You bring me no offerings, and I see none of you dye; How shall I liue then, thinke ye?

The Franciscans of *Eureux* counterfeited a Ghost, or a Spirit, to procure money; and a yong Franciscan Nouice, called *Harecourt*, at *Orleans*, counterfeited the ghost of the Prouost Marshals Wife, because he gaue but sixe crownes to the Franciscans.

At *Triers* in *Germany*, in the Abbey of Saint *Simon*, Saint *Iosephs* pantophles haue beene in request a long time: and in *Aix* they shewed his Breeches, with the Virgin *Maries* Smocke: nay, there is not so much as the tayle of the Asse, on which our Sauiour rode, but it is at *Genoa* accounted for a Relicke: and in the Countrey of *Loraine* the holy Hay found in the Cratch, where

our

our Sauiour was laid, is very famous.

At the Blacke-Friers in *Arles*, at *Vigand* in *Languedock*, and at *Florence*, the ſtones are ſhewed that kill'd Saint *Steuen*: with the arrowes wherewith Saint *Sebaſtian* was wounded.

When *Nicodemus* tooke our Sauiour downe from the Croſſe, he gathered ſome of his bloud, and put it in one of the fingers of his Gloue, by which he wrought many miracles, & for which he was perſecuted by the Iewes: ſo that hee was glad to bee rid of it, and tooke a piece of Parchment, writing therein all his miracles, and what the bloud was, rowling it together, and incloſing it in the beake of a Bird, and ſo tying it hard, caſt it into the Sea: but after 1200. yeeres, the waues draue it into *Normandy*, among certaine ſhrubs, where a Duke found it, and built the Abbey of *Beck* in the place: For hunting of a Stagge, and loſing him and the dogges, they were all found kneeling before the Birds bill: which when it was ſearched, diſcouered the ſecret, and the miracle wrought the Duke to Deuotion; and as I ſaid, made him build a glorious Abbey: — *O manifeſta phreneſis!*

What ſay you to Chriſts bloud kept in Vyals, gathered from vnder the Croſſe by his Mother? The teares of Chriſt? the Swaddling bands of Chriſt? the Milke of the Virgin *Mary*? yea, the very breath of Chriſt, and the hornes of *Moſes*?

What thinke you of the ſeuerall Saints and their Offices? Saint *Gennieſne*, to cauſe Raine?

Saint

Saint *Burbe*, Thunder: Saint *Maturin*, a Physician for Fooles: Saint *Acuire*, for Mad-men: Saint *Auertin*, for the diſeaſes of the head: Saint *Entrope*, for the Dropſie: Saint *Mammard*, for the Paps: Saint *Phiacre*, for the Emerods: Saint *Maine*, for the Scabs: Saint *Genoa*, for the Gowt: Saint *Crepine*, for Shooes: Saint *Medard*, for ſmiling: Saint *Iob*, for the Pox: Saint *Roch*, for Coblers: Saint *Wendelin*, for Shepheards: Saint *Pelage*, a Neat-herd: Saint *Anthony*, a Swineherd: Saint *Gertrudia*, a Rat-catcher: Saint *Honore*, a Baker: Saint *Eloy*, a Smith: Saint *Hubert*, a Huntſman: Saint *Luke*, a Painter: Saint *Nicholas*, a Mariner: Saint *George*, a Knight: Saint *Iue*, a Lawyer: Saint *Anne* for things loſt: Saint *Leonard*, to open Priſons: Saint *Feriol*, to keepe Geeſe: Saint *Wendalus*, to keepe Sheepe: Saint *Iohn*, to keepe Lambs: Saint *Hubert*, for Dogges; with infinit others? And is not this fine foolery? or how can there be more palpable groſeneſſe?

O Sauiour! what ſhall I now ſay to ſuch a foolery, as is vnanſwerable? whether all our Ladies make one Lady, the Mother of Chriſt, or not? as Lady of *Loretto*, *Bononia*, *Wels* in *Auergne*, *Aix*, *Nantuile*, *Franckueile*: the Valley, the Mountaine, *Mount-ferra*, *Mount-guatier*, *Mount Rowland*, *Cabimont* in *Languedoc*: Our Lady of the Woods, our Lady of the Fields, of the faire Oake, Walnut-tree, Fountaine: and at *Chartres*, our Lady aboue and beneath: our Lady of *Crotes*, or in a Caue: of *Carmel*, of Snow. What ſay-

ſay you alſo to our Lady of recouerie, of comfort, of gladneſſe, of all ioyes, of pitie, of vertues, of good tidings, of good wiſhes, and infinit others? but what? all one woman? O bleſſed Ieſu, what abſurditie is here?

Doe you thinke it is not worth the laughing at, to obſerue the many Maſſes, wherewith the Friers and Prieſts maintaine their Gluttony, in ringing, ſinging, quauering, mumbling, grumbling, and pattering great, little, high, low Maſſes, with a ſop of Wine, & dry Maſſes; Maſſes for quick and dead; Maſſes *ad requiem*; Maſſes for all Ladies, pitty, vertue, good newes, and ſuch like: Maſſes of Saints, *Sebaſtian, Godegran, Guerlichon, Aliuergo, Andoch.* Maſſes for 11000. Virgins: Fraternities, Chanters, Warriers, and ſuch like? Yea, what ſay ye to the Ornaments? Albe, Stole, Girdle, Maniple, Amiſt, Cope, Chaſible, Platine, Pix, Cenſour, and many other things?

A Gentleman being reproued for not vailing his Bonet, when the Holy Water was caſt on his head; anſwered, that if it had that vertue to penetrate to Purgatory, it would no doubt goe thorow his Hat well enough.

In *Burgandy*, neere a Village called *Chaſeule*, a Countryman hearing Ringers, went into the Church, and kneeled before a Crucifix ſtanding neere the Belfry, which fell downe and had almoſt daſhed out his braines, ſo that the Ringers were faine to leaue worke, to carry him home. Vpon his recouery he comes to the ſame Church

againe, and findes a yong ſmiling Crucifix in the place of the old, (for the other was broken in the fall) which looking ſtedfaſtly vpon, he could forbeare no longer, but thus began, Caſt as good a countenance toward me as thou wilt, I will neuer truſt thee. For if thou liue to be a man, thou wilt be as vnhappy as euer was thy father, who would haue kill'd me.

When Pope *Leo* the tenth was told by his Confeſſor, that hee needed to feare nothing, conſidering he had the keyes of heauen, and the treaſurie of the Church. He anſwered in this ſort: Thou knoweſt that he which hath ſold a thing, hath no longer right nor intereſt therein; therefore ſeeing I haue ſold heauen and all to others, I am afraid I ſhall haue nothing to doe there my ſelfe.

When Pope *Iulius* the ſecond caſt S. *Peters* Keyes into *Tiber*, and tooke Saint *Pauls* ſword, he ſaid alowd, Saint *Peters* Keyes would ſtand him in no ſtead for the Warres, but Saint *Pauls* ſword would helpe him well.

The manner was among the Prieſts that went a begging for Saint *Anthony*, to heat their little Croſſes, or brazen Images: which when the women came to kiſſe, and felt it very hot, they would tell them, that S. *Anthony* was not pleaſ'd with their Almes, and the poore women ſo frighted, would returne and fetch better.

There is a Story of *Pudding* Saint *Peter*, in the Country of *Berry* to this purpoſe. A Prieſts mayd powred ſwines bloud into a great Latine Baſon, which

which had the Image of Saint *Peter* emboſſed in it, and whereinto the Curate was wont to put his offrings, as it ſtood for ſhowe vpon the Altar. Now it happned, that a droppe of the bloud was vnwaſh't out of it, and ſo perceiued on *S. Peters* face: whereupon the Prieſt rung the Bells, and cryed, A miracle; which cauſed the neighbour pariſhes to meete at Proceſſion, had not another enuious Prieſt diſcouered the foppery; and ſo it ended in laughter and ridiculouſnes.

II. *Their impieties.*

II. Concerning their Impieties: I will neither trouble you with the wicked Doctrine of Papiſts, nor impoſturing trumperies of Prieſts and Friers, touching either the abuſe of holy Scripture, or mixture of their owne fancies with the written Word; but ſhewe you certaine inſtances and examples, whereby you may ſee, with what daring hands, worſe then *Ieroboams* arme, they haue reached to pull the good Prophets by the throates: that is to ſay, what attempts they haue made, both in words and actions, againſt Chriſt, and true Religion. Oh let ſuch hand and armes wither, as that wicked Kings did.

The Schoole-men determine, that the Sonne of God might haue aſſumed any other nature, beſides that of Man.

The Idolatrous Gentiles and Ægyptians did not eate thoſe creatures, which they adorned as Gods: and yet *Alexander Hales*, and *Thomas Aquinas* will not onely haue men to deuoure their God and Sauiour, like bread, but affirme that

Dogges, and Hogges, Mice, and Birds may eate the true body of Christ.

When the Pope goeth on progresse, Christs body is sent before with the baggage, and when the Pope is neere, then it goeth out to meete him, while all the Gallants of *Rome* attend on the Pope.

They make Saint *Francis*, and *Dominick*, equall to Christ in diuers things; and in some, superiour: For they call Saint *Francis*, *Iesum Tipicum*, that is, a figuratiue Iesus, and say plainely, that *Dominick* and *Francis* did more Miracles then Christ.

In the conuenticle of *Trent*, *Cornelius*, Bishop of *Bitonto*, said, *Papa lux venit in mundum*, The Pope the light came into the world: and *Simon Begnius*, in the Councell of *Laterane*, called *Leo* the tenth, The Lion of the tribe of *Iuda*, and cryed out, *Te Leo beatissime, saluatorem expectauimus*, that is, We, blessed *Leo*, haue looked for thee our Sauiour.

Beno the Cardinall sheweth, that *Gregorie* the seuenth, cast Christs body into the fire, burning the Sauiour of Papists: and so did *Pius* the fifth, as *Catena* reports, throwe an *Agnus Dei* into the flames.

Theoderick shewes plainely, that *Vrbane* the Pope melted crosses and Images of siluer, to pay souldiers: and thus, that which they pretend to honour as God, they conuert into the seruice of the Diuell.

Hora-

Horatius Terſalinus in an Epiſtle to *Peter Aldobrandini*, prefixed before the Story of our Lady of *Loretto*, ſaith, that God made the Virgin *Mary*, as much as could be, companion and partaker of his Power and Maieſtie, &c. and *Bernardinus in Mariali* likewiſe ſaith, that all graces came downe from God by *Mary*. And *Bonauenture* hath transformed the praiſes and honour of God, ſet out by the Prophet *Dauid*, to the Virgin *Mary*. To conclude, in the Romane *Breuiary*, ſhe is called *dulcis amica Dei*, and the happy gate of Heauen: Yea, in the Miſſas of *Sarum*, they eſteeme of her, as the Sauiour of the world.

Is it not impiety to make a ſcorne of Chriſtian Religion? Then harken what the *Popes* thēſelues haue done? *Iulius* the 2. vpon Eaſter day, fought with the French at *Rauenna*. *Gregory* the 7. commanded his Armie to ioyne battell vpon a good Friday, againſt *Henry* 4. Emperour, and in Saint *Maries* Church hee ſought to murther him, by throwing downe a ſtone vpon his head from a Vault with his owne hands. *Sixtus* 4. by his Agents, at the eleuation of the Sacrament, indeuoured to murther *Laurence*. And *Iulian de Medices*, *Leo* the 10. called the Goſpell a Fable. And Cardinall *Poole*, an inkie Goſpel. I could tell you more of *Eccius*, *Piggius*, and diuers others: but I will not make your eares glow again with their horrible impieties.

Paulus Æmilius telleth, how the Embaſſadors

of *Sicilia* cryed out to the *Pope*. Thou which takeſt away the ſinnes of the world, haue mercy vpon vs. And *Simon Begnius*, Biſhop of *Modruſa*, in the Councell of *Laterane*, calleth *Leo* the 10. his Sauiour. *Stapleton*, writing to *Gregory* the 13. calleth him *Supremum numen in terris. Tho: Waldenſis*, a moſt ridiculous and impious Frier, conuerteth the words, which the Apoſtle ſpake to Chriſt, to *Martin* the 5. *Domine, ſalua nos, perimus. Fulbertus*, Biſhop of *Chartres*, ſayes *Rodulphus Niger*, was nouriſhed with our Ladies Milke. They tell alſo blaſphemous tales of *Alane de rupe*, the Author of our *Roſary*, that he was very familiar with our Lady.

If I ſhould raiſe this mountaine of impiety with the ſtories & inſtances, that I my ſelfe haue read, it would be too ſtupendious, and make both you and my ſelfe amazed, to behold my own handy-worke: therefore I will vſe contraction, and conclude this Section, with ſhewing what wicked and impious perſons they haue beene, by whoſe authoritie, and meanes, the Popiſh religion hath thriued, and receiued ſupportation.

The principall Agent of the *Popes* Supremacie was *Phocas*, a barbarous *Thracean*, and wicked murtherer: and *Bonifacius* 3. nothing inferiour vnto him, in nefarious and abominable actions.

Irene, a proud, inſolent, and irregular woman, one that murthered her owne ſonne, and conſpired with *Adrian*, Biſhop of *Rome*, to perpetrate horrible outrages in the Church of God, brought in

in the idolatrous worſhip of Images and Saints.

Gregory 7. firſt diſſolued by force Prieſts marriages, and exalted the Miter of the *Pope*, aboue the crownes of Emperours: Yet *Beno* teſtifieth, he was a Necromanticke, a Murtherer, Empoyſoner, Sacrilegious, and impious perſon: yea, the Synode of *Brixina* condemned him for diuers abominable crimes.

Paſchal the ſecond is called an Incendiary, or firebrand of ſedition and trouble, ſetting the ſonne againſt the Father, and the Subiects to oppoſe their Princes. Thus hauing preuailed againſt the Emperour, hee denyed his body buriall, and cauſed the carkaſſe of *Pope Clement* to be burned in a triumphant deſpight.

Alexander the 3. betrayed the Emperour *Frederick Barbaroſſa* to the *Soldan*, and perſwaded him to deſtroy him, hauing yet moſt proudly trod vpon his neck, with abuſing a place of Scripture: *Super aſpidem*, &c.

Innocent 3. firſt eſtabliſhed auricular confeſſion and tranſubſtantiation, raiſed tumultuous warres in *France*, cauſed the bones of *Almericus* to bee burned for preaching againſt Images, and ſhewed himſelfe a bloudy deuourer of Chriſts flock, and zealous Chriſtians.

Honorius the 3. authorized the worſhip of the Maſſe-cake, forbade the marriage of Prieſts, and maintained the filthineſſe of Monkes and Friers: his malice ſo extended againſt the *Scots* that had ſlaine *Adam* Biſhop of *Catnes*, that hee cauſed foure

foure hundred to bee hang'd, and gelded their children, to extinguish their race for euer.

Boniface the 8. *Clement* 5. *Iohn* 22. made vp the body of the Canon law; you know, what that meanes. Of the first, it is written, he entred like a Fox; raigned, like a Lyon; dyed, like a Dogge. Of the second, hee was infamous, insolent, and a Lecher. Of the third, *Petrarch* writeth a whole Sonnet, &c.

Iohn the 23. denied the Immortalitie of the Soule, and was conuinced of Incest, Sodomitry, and Atheisme. And *Eugenius* the 4. was condemned for an Hereticke, driuen out of the City as a publike enemy by the *Romanes*, and caused *Ladislaus* to periure himselfe with the *Turke*, whereby so many Christians were slaine at *Varna*.

Paul the 3. *Iulius* the 3. and *Pius* the 4. the wicked Authors of the Decrees, and Anathematismes of the Conuenticle of *Trent*, were such infamous and impious men, that the first was a Parricide, Lecher, Negromancer, and Empoysoner. The second an Epicure, and filthy Sodomite: for *Innocentius de monte*, a Boy he vsed, was made Cardinall by him. The third died betweene two Concubines, and was odious to the *Romanes* for his Vices.

I could say much more in this point, & spread a Carpet of such odious filthinesse, that the very steame and ordure would poison you in the opening; and therefore I will cloze it vp for modesties sake. And if any obiect, that heere are a number

number of ſtories recited, almoſt incredible to be beleeued, without partialitie, or farre-fetcht deuices, I referre them to all their owne Hiſtories, the Sibils, ancient Fathers, their owne Saints; *Coſterus, Nauclerus, Platina, Herodatus, Scotus, Aquinas, Durandus, Biel, Stapleton, Harding, Bellarmine, Kelliſon*: their Legends, Roſaries, Decretals, Cannon Law, *Lombardus*, and diuers others, euen the *Popes* Champions. If you would haue more iuſtifiable Authors, then you may peruſe *Bernard* in diuers places, *Petrarch, Mantuan, Iohn* of *Salisbury*, *Warnerus, Theoderick, Iohannes Marius, Robert Groſted, Beuo, Matthew Paris, Vergerius, Sleidan*, and ſo many others, that if they now ſhould bee traduced for ſcandalizing the Church and Religion of *Rome*, their very bones would riſe out of their graues in Iudgement againſt you, and their now bookes extant in the world would vp and aſſume life, to defie you to your faces.

12. Laſt of all, concerning their Simony. The Hiſtory of *Matthew Paris* is a very Map, wherein he doth *quaſi digito demonſtrare* the Vſury, Symony, Rapine, Sacriledge, and vniuſt gaine, wherewith the *Popes* inriched their Coffers out of *England*; yea, he inlargeth the particulars of euery Kings Raigne, inſomuch, that ſpeaking of *Gregory* the 7. he cryes out, that his Agents did vexe the people. And *Beline* ſheweth, that without the rent of Simony, the Church of *Rome* would come to contempt. For of late dayes they haue erected

12. *Their Simony.*

diuers Bankes, called *Monti de Pieta*, as appeareth in *Onuphrius* in the liues of *Iulius* the 3. *Paul* the 4. and *Pius* the 4. *Vrbane* the 6. would sell Crosses, Chalices, and Images. *Boniface* the 9. would bargaine for money for Benefices, and when it was scarce, take Pigs, Cattel, and Wares, which his Agents should vent out againe. I will not talke of Masses, Sacraments, Pardons, Indulgences & such like: but tell you what they say in *Spaine*, and that in a Rime, *Es el primero ganor dinero*: and for the person of the *Pope* — *Todo para mi, nada para Vos.*

There is a saying of *Alexander* the 6.

Vendere iure potest, emerat ille prius.

Benet the 9. sold the papacy for 1500. pounds of gold, to *Gregory* the 6. And no man obtaineth that place, but for great summes of money, and larger promises, as the discourses of the Conclaues testifie, and *Beno* writeth at large.

Briget in her Reuelations saith, that the *Pope* hath turned all Gods commandements into one, and that is, *Da pecuniam.*

But *Mantuan* hath it thus: — *Venalia nobis,*
Templa, Sacerdotes, altaria, sacra, coronæ,
Ignis, thura, preces, Cœlum est venale, Deus q.

Frederick the 2. for one absolution paid to *Gregory* the 9. 125000. ounces of gold, as the Pontificall, *Nanclere epitome rerũ Germ. Iohn* of *Pineda*, and others doe reckon.

Leo the 10. brought such a scandall vpon the sale of Indulgences in *Germany*, as comming then to *Magdalene* the *Popes* honest Sister, that all the Country

Country was mooued, and complained thereof: But *Theoderick* testifieth in his booke, that *Boniface* the ninth sold benefices as he was hearing of Masse: and *Theoderick Trudo* hath a pretty complaint, That Christs sheep-folds were broken downe with hammers of siluer.

The time of *Henry* 3. in *England* was so deplored of the Emperour, that hee reprehended the King, for suffering his Country to bee so shamefully empouerished by the Pope: For *Mathew Paris* writes, that at one time they had as much money out of England, as remained there; except Church ornaments, Plate, and Iewels, &c. yea, *Bonner* in his preface to *Gardiners* Booke *De vera obedientia*, saies plainly, That the Popes spoiles did equall the Kings reuennues.

Lewis the 9. of *France*, in his Pragmatical sanction, not onely complaineth of the Popes exactions, but absolutely forbideth them. Whereupon the Vniuersitie of *Paris*, in an appeale from *Leo* the tenth, taxeth the insatiable Auarice of the Court of *Rome*, as drawing from thence 2500000. crownes a yeere; confounding lawes and Cannons, by expectatiues, and reseruations, and vpon pretence of diuers faculties comming from thence.

Iames Arch-Bishop of *Ments* payed diuers summes of money for his Pall: *and Valla* made a treatise against the forged deuotion of *Constantine*; accusing the Pope, for selling the gifts of the holy Ghost: wherein he did worse then *Ver-*

res, or *Cateline*, or any robber of the common treasure. But *Theoderick* compares the Popes exchecquer to the Sea, into which all Riuers runne, and yet it runnes not ouer: yea, he sayeth plainely, that the Popes officers were so many tormentours of Hell, to scourge the people. *Alan Chartier* testifies, that Gods Sanctuarie was a common market place for the sale of benefices. *Iohn* of *Salsburie* cries out, that the Pope became intolerable, & delighted in the spoiles of the Church: *Vespergẽsis* affirmeth, that all men sought to *Rome* for dispensation of offences, and were released for money. But *Iohannes Andreas* goes further, exclaiming that *Rome* was founded by robbers, and yet retaineth a sent of her first liquor; as if hee should say, *Quo semel est imbuta recens, seruabit odorem, testa diu.* I could here also recite the 100. grieuances of *Germany*, the sayings of *Albericus à Rosate*: the complaints of *Iohannes Petrus de Ferrara*: and that *Pretrach* calleth her *Lanata Babylonia.*

But if I now should tell you, after all this getting of wealth, and amassing of treasure, their pride and sumptuousnes in the spending of the same, you would be amazed and wonder, with what spirit they durst iustifie such sacrilegios, vanity, and vnparaleld magnificence, wherein Princes come short of their Regality. *Baptista Fulgosius* recordeth, of one *Peter Riarus*, at first a Frier minorite, that being created Cardinall by Pope *Sixtus* 4. he had his Gownes of cloth of gold, the

Couerings and Tikes of his bed of the ſame, and all other furniture of the beſt Silke. At *Rome* hee made a Feaſt to *Elenor* of *Arragon*, as ſhee was going to marry the Duke of *Ferrara*, called *Hercules de Eſt*, which laſted ſeuen houres with great varietie and pompous playes, and liued in that exceſſe of Voluptuouſneſſe and coſt, that all *Italy* admired his wealth.

Another had a Concubine called *Tireſia*, and kept her publikely with ſhooes ſet with Pearle and precious Stones: but this is common, and the Cardinals at this houre glory in ſuch exceſſe.

A Franciſcan of *Millane*, called *Sanſon*, had ſo enriched himſelfe by Bribery, Simony, Sacrilege, and other exactions, that hee offered 120000. dukats for the Popedome: but this kinde of life and expences is ſo cuſtomary in *Rome*, that I need inſiſt on no further particulars, eſpecially, the maintaining of Curtezans, which name had originall from the courtlineſſe and maieſtie of the Cardinals; ſo that you ſhall read, that in the time of *Paul* the 5. which was then eſteem'd a time of reſtraint, there were but 45000. notorious Curtezans in *Rome*. But what need I goe ſo farre as *Rome*, for wealthy Prelates, when wee had in *England* in the time of *Henry* the 5. a Biſhop of *Wincheſter*, who lent the King 20000. pound Sterling to goe into *France*? In the time of *Rich.* the 1. a Biſhop of *Durham* able to buy an Earledome. In the time of *Henry* 6. Cardinall *Beuford*, worth aboue 200000. Sterling. In the time of *Henry* the 8. a

Cardinall *Wolsey*, exceeding all the Prelates of *Europe*, for wealth and magnificence. And in the time of Queene *Mary*, a Cardinall *Poole*, one of the sumptuous subiects of the world.

The Conclusion.

NOw ye Lords, that entertaine these Priests with familiar imbraces, and admit them to your Tables and Closets, as if you would rely vpon the Verdict of some Oracle; whereas yet in other Countreys they are euen derided of their best Supporters: Now ye Ladies, that in a manner hang about their necks with admiration, as if you were to runne to touch the hemme of Christs garment, supposing all sanctitie and piety to bee the ornaments of their hypocrisie: Now see, Gentiles, that are so easily seduced with imposturing cunning of dissimuled holinesse, and wil not beleeue the incantation of *Syrens*, whose end is destruction, or to deuoure your soules: Now yee people, that are transported with vaine apparitions, and gew-gaw superstition, to please the naturall man with pastime, and trumperies; seeing these things are so, which I haue recited, being not the tenth of that which I could enlarge: May I not well say to you, as S. *Paul* said to the *Galatians*, O ye Fooles, who hath bewitched you? What a *Pope* doe you adore? The Man of sinne, the sonne of perdition, the Whore of *Babylon*, the Beast with seuen heads, and ten Horns, &c? What Priests and Prelates doe yee entertaine, that will

leade

leade you from the pure Waters of *Shiloa*, where you may waſh and be cleane without money, into the durty puddles of filthineſſe, where yet you muſt be at great expences, to purchaſe monſtrous deformitie?

What doctrine doe you make much of, of darkneſſe and pollution, which cannot endure the ſunny ſplendour of the Word of God; ſo that without controuerſie, if the blind lead the blind, both fall into the Ditch, and in the end you ſhall bee ſo beſmeared with the deuices of wicked Traditions, that neither *Culanais*, nor a thouſand Riuers of Oyle ſhall make you cleane?

Returne therefore betimes, I beſeech you, to Wiſedomes Feaſt, to the balme of *Gilead*: to bring in the Arke, and to re-edifie *Ieruſalem*. Oh, returne, returne, I ſay, for Gods ſake, for Chriſts ſake, for Religions ſake, for your owne ſoules ſakes, that you may ſee the difference betweene the bloudy Scarlet Robes of the Cardinals, and the innocent white garments of the Saints. That ye may heare the voice of, Come ye bleſſed; and, not, Goe you curſed: And that you may come before the Lambe, freely with the ſignature of righteouſneſſe and repentance, and not at all bee beholding to Saint *Peter*, and his Keyes, which I dare ſweare are not yet found, ſince the *Pope* caſt them into *Tyber*.

A Ioue ſurgit opus.

FINIS.